4: Pierson Z-4, 5 (1935-1937) 1967
SOll Bahia Brazilians SOll

while the *orixás* "partake" of a special sacrifice offered to them. Her hair is cut off, her head shaved,[1] and dots and circles are painted in white upon the crown, forehead, and cheeks. The initiate then takes on *obí* in her hand, the *atabaques* begin to beat an invocation to her *orixá*, and she dances the special dance sacred to him until he "arrives in her head" and she experiences once more the *estado de santo*. The *yaubá* is then escorted from the *pegi* to the *camarinha*, where she remains for sixteen days before participating in her first public ceremony, whence she returns to the *camarinha* for a period of six months to a year, to be taught the various rituals of the cult, the songs, and, to some extent at least, an African language. Meanwhile, she is subject to certain food and other taboos.

To verify her acceptance by the *orixá*, a *filha* may be required to undergo without evidence of bodily harm an ordeal, such as swallowing lighted candlewicks soaked in *azeite de dendê*, thrusting her hands into boiling palm oil, chewing the leaves of the *urtiga* (Brazilian thistle), or submitting, on bended knee, to being beaten about the neck and arms with a sprig of the thorny *cansanção*.

Throughout her life the new *filha de santo*, in addition to submitting to the "manifestations" of her *orixá*, must perform on occasion certain ritualistic acts, rigorously observe certain food, drink, and sex taboos, and wear a special costume on ceremonial occasions and "days of obligation" (Fridays especially). On her death this costume, together with the other objects of cult worship belonging to her, are taken and dropped into the sea, "to be carried by the waves back to Africa."

Upon being "made," the *filha de santo* acquires a *guia*

[1] Formerly, all hairy parts of the body were shaved.